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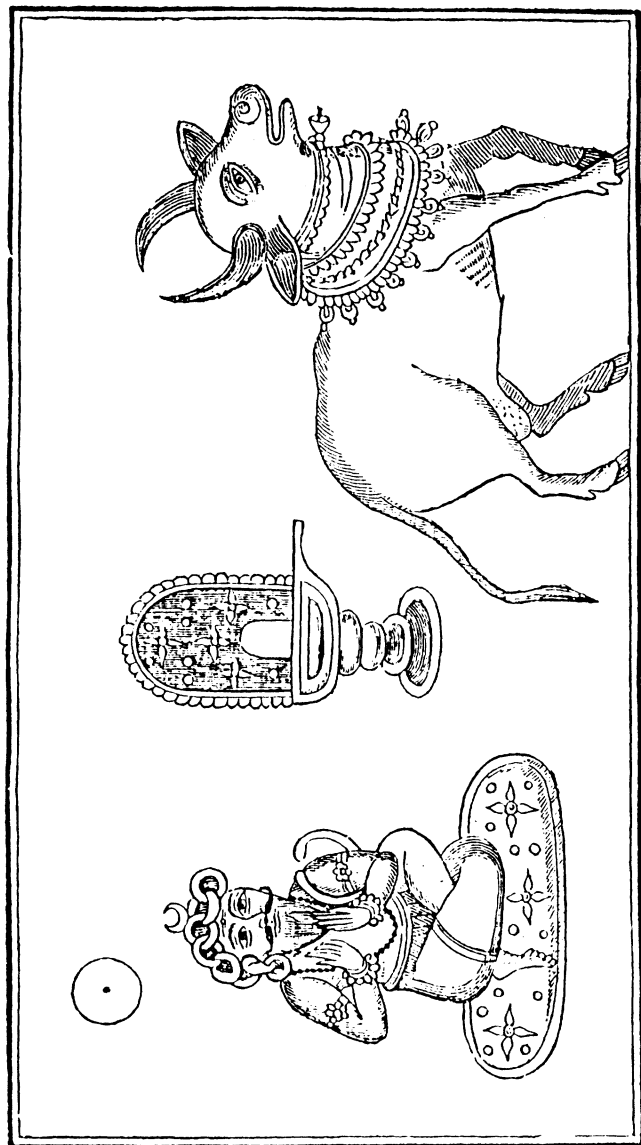
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Facsimile of the Devotee CHIKADEVA worshipping the LINGA and NANDI, inscribed on the back of the first of the Three Copper Plates containing the Inscription, No. 4.

श्री

श्रीः ॥ जयतुजगन्त्रयनाथःसकलकलाज्ञानदाननीतिचितयः ॥ महीपतिदिव्यमहाज्ञःकपिल
यारवंशतिलकोजीमूतवाहान्वयप्रस्तारप्रसवःसुवर्णगरुडब्यालोललीलोध्वजी ॥ विस्तीर्ण
त्यामलयांकसर्वनृपतिश्रीराजविद्याधरः ॥ अरिभूभृच्चक्रवक्रस्तगरनगरभूपालकस्तीव्रतेज
दुर्गाद्रिसिंहः ॥ स्फुरितोद्यत्कीर्तिकांस्त्वक्षितिमहितमहामांडलीकाधिनाथःपरनीरजाक्षमश्री
लसर्पपत्तिपपुरःसरनरखेचरवंशचूडारत्नः ॥ खरकरसमप्रभःसंगररंगप्रणयिमांडलिकनिदा
तीव्रासिनाभ्युज्जततत्करहाटकादिविषयंस्वांगीकृतंसर्वदा ॥ मिरजादेशमुदयकोंकणमहादेशंनि
गोंकराजोत्तमः ॥ तस्यानुजातो नृपनीतिविद्यःहसन्सकृद्गुणार्णवोवा ॥ लास्यंविधाता
रिपुबलसर्पमांडलिकद्विरदवारणवज्रसाधनाधिपनिजवश्यतंचः ॥ नवराज्यसमुद्धरणारिव
लदुर्गसमयः ॥ भूरिभूमिपतिवधसाहसांकःअरिराजसमुद्रहणलोलुपः ॥ पूर्वोक्तगोंकराजस
भुवनःअरिनिर्वोदपुरःसरोमहामहिमः ॥ बलवद्विद्विष्टसैन्यक्षयकरपरिपूर्णसिहस्तः ॥ द
रोद्धानहस्तः । त्रिभुवनतिलकःमारसिंहायहस्तःमारकारशरीरःवीरारिमदाशनशरीरसिंहः
पःश्रीपूर्णोत्तराजोवरतुरगचयारूढरेखाविशुद्धःभीमोभीमप्रतापीनिजभुजविजयीराजनी
लदिग्दंतिकीर्तिप्रतानःरामाद्यादिक्षितिपचरितोमारसिंहावनीशः ॥ समधिगतपंचमहाश
शिलाहारनरेन्द्रजीमूतवाहनान्वयप्रसूतसुवर्णगरुडध्वजमरुबकसर्पगोंकसंककारुगूहायनसिंहं ।
इंदुवराहादित्यरूपनारायणकलियुगविक्रमादित्यतुरगरैवदत्तकामिनीकामदीपश्रीमहालक्ष्म

श्री

तानदाननीतिचितयः ॥ महीपतिदिव्यमहाज्ञःकपिलजटाजूटमंडनःसांबः ॥ स्वस्तिश्रीशिला
सवःसुवर्णगरुडब्यालोललीलोध्वजी ॥ विस्तीर्णार्णवमेखलावनिवधूकानीमहीमंडलप्रस्तु
॥ अरिभूभृच्चक्रवक्रस्तगरनगरभूपालकस्तीव्रतेजाःस्थिरवाक्यःशौर्यशालीनरवरपरपन्नाल
तिमहितमहामांडलीकाधिनाथःपरनीरजाक्षमश्रीर्जतिगनरपतिस्तस्यमूनुःप्रचंडः ॥ अरिब
ः ॥ खरकरसमप्रभःसंगररंगप्रणयिमांडलिकनिदानः ॥ गंजमयमुदीर्यवैरिनिकरस्यात्मीय
ांगीकृतंसर्वदा ॥ मिरजादेशमुदयकोंकणमहादेशनिजचासनात्लब्धनित्यमुदारवीरनृपतिःश्री
तेविद्यःहसन्सकृद्गुणार्णवोवा ॥ लास्यंविधातानृपगूहलांकःसभ्याश्रयःसुक्रमपूजनेष्टः ॥
धनाधिपनिजवश्यतंत्रः ॥ नवराज्यसमुद्धरणारिवर्गनिष्कृपः ॥ नृपतिरसत्किलिगिलाच
कःअरिराजसमुद्ग्रहणलोलुपः ॥ पूर्वोक्तगोंकराजसर्वगुणोपेतलक्षणस्तस्यसुतः ॥ सर्वज्ञगुप्त
॥ बलवद्विद्विष्टसैन्यक्षयकरपरिपूर्णासिहस्तः ॥ दरिद्राखिलदीनानाथः । बंदिप्रकरमुदंक
हायहस्तःभारकारशरीरःवीरारिमदाशनशरीरसिंहःशूरप्रतापनिलयःशूरगुणोदारमारसिंहनृ
ाविशुद्धःभीमोभीमप्रतापीनिजभुजविजयीराजनीतिप्रवीणः ॥ कामीरूपप्रसन्नोधवलविम
चरितोमारसिंहावनीशः ॥ समधिगतपंचमहाशब्दमहामंडलीश्वरतगरपुरवराधीश्वरश्री
वर्णगरुडध्वजमरुबकसर्पगोंकसंककारुगूहायनसिंहं ॥ रिपुमंडलिकर्णरवविद्विष्टगजकर्णरव ॥
क्रमादित्यतुरगैरवदत्तकामिनीकामदीपश्रीमहालक्ष्मीलब्धवरप्रसादादिसमस्तराजावलीसम

लंकृतमहामांडलिकश्रीमारसिंहदेवः ॥ निजराजधानीश्रीकिलगिलदुर्गेमुखसत्कथाविनो
ज्झितपशुपतगागमकृताभिनववन्धुः । वनावासितमृदुविरलमिलिंदसमर्पितसंस्तुतिप्रकाश
कलभुवनमनुजानां ॥ धीरस्तपःप्रणवमारास्त्रविजयीविमुक्तसंसारः ॥ ब्रह्मकलासुनालब्रह्म
सुमार्गीब्रह्मेश्वरपूजितोमुनिर्जयतु ॥ तदीयाग्रशिथःसमस्तागमज्ञःमदक्रोधलोभादिदोषप्रदृ
वीणोमुमुक्षुप्रदानः श्रीमलयालोदेवःतस्यमहाशिथ्यजनपतिस्तुत्यः श्रीमिरिंजनगरभूभुजाम
हरजपनखनिकरदुर्वारसिंहःधर्माभोजप्रकाशत्करपरिणीतसिद्धांतनित्योदयार्कः ॥ कर्मादान
मोहोनिष्कलंकोनिरतिशयतपःश्रीयुतश्चिह्नदेवः ॥ दानधर्मतपःशीलब्रह्मचर्यव्रतादिषु ॥
शकनृपकालातीतसंवत्सरशतेषुअशीत्यधिकनवशताब्दांकेषुप्रवर्तयतइतिविलंबिसंवत्सरेपौष
यनपर्वणिपादौप्रक्षाल्यधारापूर्वकेनसहस्रचितयमिरिंजदेशभ्यंतरेशिरोलचतुःक्रोशतिमध्ये
त्रिदिग्भागसमावासितकनवाडहाडलिवाडगालकट्टिउलिपहट्टिचतुराघाटसमेतसंस्थितःकुरं
व्यतपस्विने ॥ तंयामंदत्तवान्शक्तयायत्स्वाम्यंतत्समस्तकं ॥ मिरिंजापुरवाहीयशिवायत
शासनं ॥ तदायतनसंपन्नस्तद्गामस्तत्रतापसः ॥ पूर्वाश्रयनदीविप्रःइत्याश्रयसमृद्धिकः ॥ र
शीलोमासानुष्ठानयुक्तःशमदमनिलयब्रह्मचर्येमुधुर्यः ॥ स्वाध्यायध्यानदानोहरचरणयजी
मुनयस्तत्रतिष्ठंतिनान्यः ॥ परमश्रीकामिनीकेतनममलवचःश्रीरमावासमुग्रचरणभ्राजत्तपः
नश्रीसतीसंपदमखिलयशःश्रीवधूनिजमित्रकरशोणपूतपंचायतनमनुपमंचिह्नदेवेनपूज्यं ॥
यस्ययस्ययदाभूमिस्तस्यतस्यतदाफलं ॥ स्वदत्तांपरदत्तांवायोहरेतवसुंधरां ॥ षष्टिर्वर्षसप्तार्
मसेतुर्नृपाणांकालेकालेपालनीयोभवद्भिः ॥ सर्वानेतान्भाविनःपार्थिवेद्रान्भूयोभूयोयाच
लसचिवोत्तमः ॥ लिखितंशासनंतेनचिह्नदेवःसुलब्धवान् ॥

निजराजधानी श्रीकिलगिलदुर्गेमुखसत्कथाविनोदेनराज्यं कुर्वन्तिष्ठन्तदवसरे श्रीसिंहस्वरो
नावासितमृदुविरलमिलिंदसमर्पितसंस्तुतिप्रकाशः मुनीशः ॥ दूरेनिरस्तदुरितः आराध्यः स
रास्त्रविजयी विमुक्तसंसारः ॥ ब्रह्मकलासुनालब्रह्मसुचारी महेश्वरांघ्रिध्यानः ॥ जिह्वारहितः
रोयाग्रशिष्यः समस्तागमज्ञः मदक्रोधलोभादिदोषप्रदूरः । सुहृदः सुवृत्तः सुधर्मप्रदीपः । प्रदातृप्र
थमहाशिष्यजनपतिस्तुत्यः श्रीमिरिंजनगरभूभुजामंभोनिध्युद्यद्बृक्षनिधिः कर्मारातीभकुंभसुप्र
शत्करपरिणीतसिद्धांतनित्योदयार्कः ॥ कर्मादानप्रशस्ताचरणकरणपदांबुजसेवासुभृंगः नि
रङ्गदेवः ॥ दानधर्मतपःशीलब्रह्मचर्यव्रतादिषु ॥ चिह्नदेवसमो नास्ति नभूतो न भविष्यति ॥
कनकवशताब्दांकेषु प्रवर्तयत इति विलंबि संवत्सरे पौषमासस्य शुद्धपक्षे सप्तम्यां बृहस्पतिवारे उदग
गच्छितयमिरिंजदेशाभ्यंतरे शिरोलचतुः श्लोक्तिमध्ये कृष्णवेणी नदीदक्षिणतटे पूर्वदक्षिणपश्चिम
डगालकट्टिउलिपहट्टिचतुराघाटसमेतसंस्थितः कुरंदवाडनामग्रामः तेन श्रीराजपुत्रेण तस्मै दि
स्वाम्यंतत्समस्तकं ॥ मिरिंजापुरवाहीयशिवायतनपंचकं ॥ मारसिंहमहीशेनकृतवत्कीर्ति
यसः ॥ पूर्वाश्रयनदीविप्रः इत्याश्रयसमृद्धिकः ॥ खारं खर्यासुशोभीजपनियमसमादानसंपन्न
ब्रह्मचर्यैः सुधुर्यः ॥ स्वाध्यायध्यानदानोहरचरणयजीतत्ववेत्तासुयोगीनित्यसंध्यास्तवीतत्परिणत
नीकेतनममलवचः श्रीरमावासमुग्रचरणभ्राजत्तपः श्रीविलुलितपरकांतालयं नित्यशत्रुकरदा
त्राकरशोणपूतपंचायतनमनुपमं चिह्नदेवेन पूज्यं ॥ बहुभिर्वसुं ॥ रत्नाराजभिः सगरादिभिः ॥
स्वदत्तांपरदत्तांवायोहरेतवसुंधरां ॥ षष्टिर्वर्षसप्ताणिविष्टायां जायतेोक्तमिः ॥ सामान्योयंध
ज्ञः ॥ सर्वानेतान् भाविनः पार्थिवेन्द्रान् भूयो भूयो याचते रामभद्रः ॥ लिपिशोधात्मभूपस्य भूपा
ङ्गदेवः सुलब्धवान् ॥

MR. WATIIEN'S TRANSLATION OF THE PRECEDING
INSCRIPTION.—(No. 4, of his Collection.)

ART. XIX.—*Translation of an Inscription in the Sanskrit Language, and inscribed in the Purvada Halla Character, on three Copper Plates, found in the Karnataka, or Southern Maharratta Country. Dated saka 980 (A. D. 1058).*

"INVOCATION."

PROSPERITY.—1. May that Samba,¹ who is adorned with brown braided hair, from whom proceed mighty sovereigns, the source of all sciences, knowledge, charity and instruction! may this lord of the three worlds be always victorious!!

"DESCRIPTION OF THE DONOR'S FAMILY," &c.

BE PROSPERITY.—2. The frontal ornaments of the Silahar family, the increaser of the fame and power of the children of Jimúta-Váhana, on whose flag is the figure of a golden eagle (Garuda) possessor of this ocean-girt globe. A king whose praises are celebrated by the princes of the Karnataka² country, who hath the auspicious mark called Malayanka, king of kings endued with great wisdom; dreaded by inimical princes, protector of the country of the city of Tagara³ (or the Tagaranagara-country-protector), "Tagaranagara-bhupalakah," of splendid fame, of unchangeable determination, of renowned valour, who dwelt as a lion in the strong hill-fort of Pannala;⁴ of fair and vast valour, supreme lord of great princes, who seized the treasures of his enemies; such was the king Sri-Jatiga.

His son was Sri-Gonkala-Rájá,⁵ an excellent prince, of great valour, the destroyer of the armies of his foes, resembling serpents; an inestimable gem of the demigod-descended race.

3. Whose majesty was dazzling as the sun; he delighted in war, great King of kings; one who by the fear inspired by his voice resembling the roaring of a lion, and by the dread inspired from the appearance of his flaming sword, (obtained and enjoyed the country

¹ Siva.

² The word Karnátaka does not appear in the original, and the whole passage is evidently inaccurate.—II. II. W.

³ It merely means king of the city of Tagara.—II. II. W.

⁴ Near Kolapore.

⁵ The text is गणकाल Gonka.—II. II. W.

of Kurrar.¹ From the terror of his name alone the land of Mirija² and the vast territory of the Konkau were surrendered to his dominion.) Ever generous and ever valiant was this noble prince.

“ DESCRIPTION OF DONOR.”

Sri-Marasinha-Rájá, lord of men, now reigns, famed for his science and state policy. He is of himself an assemblage of all virtues, ever cheerful and happy, who hath the mark Guhalaunkha,³ whose court is the asylum of all that is great and good; who is favourable to those of virtuous conduct; as a snake so destroyeth he inimical armies; as an ankusha⁴ to guide elephant-like chieftains, who is always in command of his passions, of perfect self-possession. He showeth no mercy towards those evil princes who are seeking to usurp the kingdoms of others; (in whose possession is the strong hill-fort of Kiligila-Dúrga.) A hero conquering other powerful sovereigns; one constantly desirous to overcome and humble conquerors; endowed with every excellent virtue, equal to the Sri-Gonkala-Rájá above described. Acquainted with every description of science, protector of the three worlds; overcoming his powerful enemies, famed for being the first to rush on his enemy in the field to battle.

His sword is all-powerful of itself to destroy his foes; the poor even can he raise to wealth, such are his riches; continually rejoicing the hearts of his bards with gifts and largesses, whose hand is always employed in giving away in charity (such is the great king Sri-Marasinha-Déva); his arm is always held forth extended. His body is as that of Madana (Cupid). As a lion so doth he destroy the pride and arrogance of his foes.

A magnanimous hero, the abode of bravery, who possesseth every heroic virtue, ever generous. Such is Sri-Marasinha-Déva!

Whose wishes in every respect are completed by the favour of the divine Lakshmi, beautiful and handsome, and in the prime of his youth.

Whose thighs are worn with marks from being constantly mounted on his war-horse.

A most perfect prince, whose propitious fortune is the dread of other chiefs.

¹ Karaháta and other countries having passed Ganja. (?)

² Meritch or Mirij, in the Dekkan.

³ This has no meaning, and may be intended for a name, the Guvala of the inscription in the “Bombay Transactions.”—II. II. W.

⁴ Iron goad.

By the force of his own arms alone, he hath obtained victory; most skilled in the art of governing; a most ambitious hero, beloved by reason of his perfect beauty.

Whose pure fame is spread over the eight points of the compass as a white¹ canopy, his government resembleth that of Rama and other Rájás; such is Sri-Marasinha-Déva, lord of the earth!

Who enjoyeth the five great blessings, who is king of kings, chief prince of Tagara city (Tagara-pura-varádhísvara),² of the Silahar race, descended from king Jímúta-Váhana.

On whose flag is a golden eagle. In ability this prince is as the Marubaka serpent, a lion to his elephant-rescbling enemies, as the moon, the boar, and the sun (possessing mildness, power, and splendour), as Parayana in appearance. A second Vikramáditya in this kali-age, possessing many horses, much riches, and beauteous damsels.

With him is the favour and blessing of Maha-Lakshmi (the goddess of good fortune), whose court is adorned by its being the residence of many kings. (This sovereign is residing at Kiligiladurga,³ being at this place engaged in listening to the recital of pleasing tales, and in the full enjoyment of his kingdom.)

At such fortunate moment.

"DESCRIPTION OF DONEE."

In an impenetrable forest, deserted both by animals and birds, from the dread inspired by the roaring of the lions which infested it, dwelt an holy devotee, whose praises were constantly raised by the humming of the swarms of bees, and myriads of other beautiful insects, that flew from flower to flower, and formed with their tones a delightful harmony. This pure saint had cast away from his mind all sinful desires; had attained such perfection as to render him worthy of adoration. He was paid reverence to by all princes, his devotion was most deep, the observances of his penance were most rigid. He was meek and humble, and had overcome and rendered useless the darts of Madana. His mind was free from all the cares of this sinful world, deeply was he skilled in divine knowledge, and well acquainted with the nature of the divine essence.

¹ "Sveta Chatra" in original.

² Or greatest prince of the Tagara country; probably this means greatest prince of those who are descended from the kings of Tagara-pura.

³ Meaning the hill-fort of Kiligila. The text adds his capital Rájadhánf.—H. H. W.

His soul was constantly united with Brahma (the almighty divine spirit), his mind was always filled with the spirit of God.

In him was no evil, no falsehood; his religious practices were most excellent; he was a person alone fit in this world to perform properly the worship of Brahma and Siva. May his memory remain for ever!

His chief disciple was Malya-Déva, one well acquainted with the Sastras, one released from these evils, anger, pride, passion and covetousness.

Whose soul was firmly fixed in contemplation of the divine essence; who was an example in religion to the whole world, who was most discerning in the bestowing of gifts.

His successor is Chika Deva, one worthy of the praise of kings. The Kalpavriksha (tree of abundance) to the sovereigns of the city of Mirija.

A lion in destroying those who forsake the right practices of religion, as a sun causing the true faith to expand its flower as a lotus, by his resplendent rays.

Who alone can explain the established systems of religion and philosophy. Who is the sole true director as to the right performance of the sacred rites, from whom alone can be learned the proper modes of bestowing charity.

As a bee he remains attached to the lotus-resembling foot of the Almighty.

Who hath no worldly affections, no passions, no sins.

The rigid and austere practices of whose penance and devotion have never been excelled. Such is this Chika-Deva!

In charity, penance, and devotion, in all the practices of Brahma-charya, never was there one so perfect in former times, there exists not his equal at present, nor will any one in future ages ever resemble in perfection Chika-Deva.

The period past from the era of King Saka (Salivahana) being nine-hundred and eighty years, in numerals 980, being the year (of the sexagenary cycle) called Vilambi, the seventh of the bright half of Pausa (month), on Thursday, on the occasion of the sun's northern declination, having washed his (Chika-Deva's) feet, water being poured into his hands.

"THE GRANT."

Thus:—In the country of Mirija, consisting of three thousand villages, and about four miles from Shirol, to the south of the Krishna-Vena river, and having to E. S. and W. the four villages,

Kanyada, Hardaliwada, Galkati, and Ulipahati, is situated the village of Kurandawada (Kurandwar.)

This village, with its four proper bounds, is given by me, the son of a king, to this holy saint.

All rights of sovereignty are resigned of this village.

A Panchayata of Siva, situated without the city of Mirija, is also herewith given.

Having granted these, I, the king Sri-Marasinha-Deva, have ordered this royal edict to be drawn up, and thus the devotee hath come into possession of the village and temples.

This holy Brahmana formerly wandered along the banks of the river (Krishna), but now hath he found an asylum worthy of his residence.

He hath attained the highest degree of perfection in mental abstraction; he is adorned by a constant unruffled mind, by constant prayer and by fixed devotion he hath become most pure.

Every month he performeth sacrifices, he hath the entire command of his passions and of his sensual organs. One most steadfast in the practice of the Brahma-charya rites; a reader of the holy Vedas, causing them to be read by others, by whom hath been acquired the favour of Siva.

He understandeth the first principles, a perfect Yogi, constant in the performance of his prayers.

With him reside his disciples, who are receiving his instruction, none else.

Among these five temples, the chief of which is dedicated to Siva, is one belonging to the lord of Sri-(Vishnu.) Here is penance constantly proclaiming; here are the inimical rājās obliged to pay their tribute to the mighty king. In this sacred precinct is also deposited a treasure. These temples are always pure, being so formed that the rays of the sun always pervade them.

Such five temples, the worship of which is worthy of Chika-Deva's performance, are thus granted.

" QUOTATION FROM MAHABHARATA."

Sagara and many kings, &c.

Ramchandra's sacred bridge, &c.

The prince-minister (Sachivotama) having examined this document hath caused it to be written. Chika-Déva hath also received it. Be propitious!!

W. H. WATSEN.

LIST OF KINGS IN NO. IV.

Jímútaváhana, a demi-god called the Siláhára, whence the name of the race, who were Saivas.

1. Jatiga, who reigned at Pannalla.
 2. Gonka.
 3. Márasinha-déva, who appears to have reigned at Mirija.
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N.B. Many names are left out, which may be seen in Captain Grant's inscription in the "Bombay Transactions."
